



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Ata*²⁹²⁵ (*approached/sprung: from afar*) Allah's command^x so let-not you^z affirmably hasten²⁹²⁶ it^x; *subhana*²⁹²⁷ (*Allah is hallowedly and marvelously deemed transcending all defects/and solemnly all stand in awe and utmost consecration of* Him, and *ta'aala* (*ever elevated [He]*) *amma* (*regarding*) what they^z partner (*deities with Him*).
2. *Youna*²⁹²⁸ (*repetitively descends [He]*) the angels²⁹²⁸ by the *Roohe*²⁹²⁹ (*His revelation/mercy/The Qur'an*) of His command^x on whom^p [He] wills of His *ebad* (*worshippers/submitters/slaves*), that let-warn you^z surely it^{x2930} (*is*), no an *elaha* (*a deity*) except Me, so *ettago'ne*²⁹³¹ (*let you^z reverently guard against the displeasure of Mine*).
3. [He] created the Heavens^w and the Earth^w by the right, *ta'aala* (*ever elevated [He]*) *amma* (*regarding*) what they^z partner (*deities with Him*).
4. [He] created the mankind of a *nuttfa'ten* (*sperm-drop*)²⁹³² then *edba* (*suddenly/whereas*) he (*is*) *khasseemon* (*iterative antagonist*) manifest.
5. And the *an'aama*²⁹³³ (*cattle/sheep/goats/and camels*) [He] created it^w for you^b; in it^w warmth and benefits^w and from it^w you^z eat.

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ
سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

يُنْزِلُ الْمَلَكَةَ بِالرُّوحِ مِنْ أَمْرِهِ
عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ
أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونَ

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ
خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ
خَصِيمٌ مُبِينٌ
وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا
دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ

²⁹²⁵ The word “أتى” = *came/sprung from afar*! The commentators of The Qur'an are of *two schools of thought* regarding “أتى,” loosely for lack of a better term, translated as: “*came (sprung from afar) Allah's command!*” Some maintains that it is His Message: (i.e. The Qur'an and the true Hadeeth). Others say that it is the Day of Judgment which is *approaching quickly* = *springing*, so with respect to Allah the *past*, the *present* and the *future* are *alike*! So we have to be ready for it *immediately*, always remembering that a day “*enda*” (*with respect to*) Allah is “*like one thousand year(s) of your reckoning*,” as states (522:47).

²⁹²⁶ That is its arrival!

²⁹²⁷ The word “*subhanahu*” = “*سبحانه*” has *no* English equivalent! The word is made up of two parts: “*subhana*” and the pronoun “*ho*” = “*Him!*” Wherever the word “*subhana*,” or its *associates/inflections* such as “*سبحان*” or “*سبحانك*”) occur all are *associated with the divine uniqueness* of Allah, see footnote 2643 above regarding *subhana*!

²⁹²⁸ See the *Lexicon* attached to this Translation regarding the word “*الملائكة*” although in the *plural* what is meant is *one great* and most eminent angel, that of *Gabriel*, peace be upon him! The plural designation is to indicate his eminence!

²⁹²⁹ It is stated in “*اللسان*” for the word “*ar-Rooib*” and “*ar-Rawib*” two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*)! However, “*ar-Rooib*” (*the Rooib*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (Qur'an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are “*guardians*” over the angels who are the guardians over the humans, and (9) *the fresh breeze*, and (10) *rest*!

²⁹³⁰ The pronoun “*هو*” in “*أنه*” refers to “*the right*” or “*the truth*” or “*the matter*,” all are *masculine* genders!

²⁹³¹ The letter “*ن*” in “*فاتقون*,” by Arabic (*linguistic*) Rule, is called “*نون الوقاية أو العمداء، حيث لا يستغنى عنها*” which precedes the speaker's pronoun “*أي*” The speaker's pronoun “*ني*” in “*فاتقون*” is *omitted*, for “*التخفيف*,” = “*alleviation, lightening*” or *Ayat's end harmony (rhyme)*! See *إعراب القرآن، لمحمود صافي*

²⁹³² The word “*نطفة*” in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*! Clearly, and Allah knows best, here “*نطفة*” is the male semen!

²⁹³³ The word “*al-an'am*” = “*الأنعام*” or “*نعم*,” means those animals that have *cloven hoof (foot)* and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: “*كل ذي خلف و ظلف*” = *cattle, sheep, goats, and camels*!

6. And for you^b in it^w (is) a beauty^x when you^z home²⁹³⁴ (in) and when you^z pasture (out)²⁹³⁵.

7. And [it^w] carries yourⁿ loads to a *bala'den* (region/ country) not be you^z *ba'leghey*^x (you^f are-reaching) it^x except by the selves' ^w hard-ship²⁹³⁶; verily yourⁿ Lord (is) surely *Ra'oofon*²⁹³⁷ (iteratively Forbearer/ Clement) *Raheemon* (iterative mercy Giver).

8. And the horses^w and the mules^x and the donkeys^x to you^z ride it^w and (as) an adornment^w and [He] creates what not you^z know.

9. And on Allah the path's direction²⁹³⁸; and of it^w (is) a deviator; and had [He] willed surely [He] (would have) aright-guided you^b wholes.

10. He Who descended from the sky^w water^x for you^b from it^x a drink; and from it^x trees^w in it^x you^z graze.

11. Sprouts [He] for you^z by it^x the *zar'a*²⁹³⁹ (crops before harvesting/ sprouts) and the olives and the date-palms^w and the grapes²⁹⁴⁰ and of all the *thamara'te*^w (trees/ plantcrops/ fruits) ^w verily in *tha'leka* (be-that-afar-it/ that) surely (is) an *Aya'tan*^w (miracle/ sign/ proof) for a people *yatafakkarona* (iteratively cerebrating they^z).

12. And [He] subjugated for you^b the night^x and the day^x and the sun^w and the moon^x and the stars^w *musakharaten*²⁹⁴¹ (they that are driven/ subjectable beings) by His command; verily in *tha'leka* (be-that-afar-it/ that) surely (are) *Aya'ten*^w (miracles/ signs) for a people cerebrating.

13. And what [He] *thara'a* (propagated) for you^z in the Earth^w dissimilar (are) its^x [the] hues; verily in *tha'leka* (be-that-afar-it/ that) surely (is) an *Aya'tan*^w (miracle/ sign/ proof) for a people *yadhdhakkarona* (they^z repetitively-

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تَرْجُونَ
وَحِينَ تَسْرَحُونَ ﴿٦﴾

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ
تَكُونُوا بَلِغِيهِ إِلَّا بِشَقِّ الْأَنْفُسِ
إِنَّ رَبَّكُمْ لَرَوْفٌ رَّحِيمٌ ﴿٧﴾

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ
لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا
تَعْلَمُونَ ﴿٨﴾

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا
جَائِرٌ وَلَوْ شَاءَ لَهْدَنَكُمْ
أَجْعِينَ ﴿٩﴾

هُوَ الَّذِي أَنْزَلَ مِنَ رَبِّ السَّمَاءِ
مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ
فِيهِ تُسْمُونَ ﴿١٠﴾

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ
وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ
الشَّجَرِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿١١﴾

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ
وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ
مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

وَمَا ذَرَأَّا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا
أَلْوَنَهُ إِنَّ فِي ذَلِكَ لَآيَةً

²⁹³⁴ That is late in the day! Clearly the "homing" comes later in the day while the "pasturing" precedes it! But the reason for such introduction of the "homing" before the "pasturing" in order to immediately conjoin it with the "beauty" derived from the "an'aam" as they return home with their bellies full and their udders enlarged as they are full with milk and all are satisfied, the animals and their owners!

²⁹³⁵ That is in morning!

²⁹³⁶ The expression "شَقِّ الْاَنْفُسِ"=hardship to the *anfös* (entities) means *very difficult to reach or obtain!*

²⁹³⁷ The word "رَوْفٌ" of "الرَّافَةُ" which is more intensive than "الرحمة" as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرَّافَةُ" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرَّافَةُ" is a protective-mercy=clemency. And "رَوْفٌ" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج!

²⁹³⁸ That is to say upon Allah to show the direction to His way, although some people go astray!

²⁹³⁹ See the Lexicon to this Translation for the significant meaning of this word!

²⁹⁴⁰ Invariably throughout the Qur'an when the reference is made to the "النخل و الأعناب" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم," never ever the mention of the "grapevine per se but the reference is made only to the fruit itself, i.e. the grapes!" In this respect, there is a true Hadeeth in al-Bukhary and Muslim, which directs the believers not to refer to "العنب" as "الكرم," because surely the "الكرم" is the Muslim! And in another narration: verily only that "الكرم" is the heart of the believer! See نزهة المتقين؛ شرح رياض الصالحين

²⁹⁴¹ The word "musakharaten" is plural, objective noun, meaning they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns!

reminisce).

14. And He Who subjugated the sea^x to you^b eat from it^x fresh meat and *tastakh'rejo* (affirmably extract you^z) from it^x an ornament^w you^z wear it^w; and [you^s] see the *folka^x* (*ship/ships*)^x plowers in it^x; and to *tabtagho*²⁹⁴² (you^z earnestly-quested) of His munificence; and *la'alla* (craving currently unavailable deed that/perhaps) you^b thank you^z.
15. And [He] cast in the Earth^w anchors²⁹⁴³ (*catches/fasteners-/stabilizers*), that not²⁹⁴⁴ [it^w] wobbles by you^b and rivers, and paths *la'alla* (craving currently unavailable deed that, perhaps) you^b *tahtadoona* (you^z find and accept the aright-guidance).
16. And landmarks^w/signs^w and by the star they *yahtadoona* (they^z find and follow the aright-guidance).
17. Does then Who [He] creates like who^p [he] creates not; do then not you^z reminisce.
18. And *en* (if) you^z count Allah's boon^{w2945} not *tohsso*²⁹⁴⁶ (you^z comprehensively reckoned) it^w; verily Allah surely (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).
19. And Allah knows what you^z conceal and what you^z disclosed.
20. And who^r they^z invoke of lesser than/without Allah not create they^z a thing, while they (are being) created²⁹⁴⁷.
21. Decedents, other than quicks²⁹⁴⁸ while not perceive they^z *ayyana*²⁹⁴⁹ (when/which momentous period) (are to be) resurrected they^z.
22. Yourⁿ *Elabo* (Deity) (is) an *Elahon* (a Deity) One; so who^r not they^z believe by the Hereafter^w their hearts (are) negaters^w and they (are) *mustakberoona*²⁹⁵⁰ (they^z affirmably stand haughtily above submission).

لَقَوْمٍ يَذْكُرُونَ ﴿١٤﴾
 وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا
 مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ
 حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ
 مَوَازِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ
 وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٥﴾
 وَالْقَى فِي الْأَرْضِ رَوْسًا أَنْ تَمِيدَ
 بِكُمْ وَانْهَزًا مَسِيلًا لِعَلَّكُمْ
 تَهْتَدُونَ ﴿١٦﴾
 وَعَلَّمَتِ وَالنَّجْمَ هُمْ يَهْتَدُونَ ﴿١٧﴾
 أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا
 تَذَكَّرُونَ ﴿١٨﴾
 وَإِنْ تَعْدُوا نِعْمَةَ اللَّهِ لَا تُحْصَوْهَا
 إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٩﴾
 وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا
 تَعْلَنُونَ ﴿٢٠﴾
 وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا
 يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢١﴾
 أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا
 يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢٢﴾
 إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا
 يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ

²⁹⁴² The word "ابتغى" = "طلب حثيثاً" meaning: earnestly quested!

²⁹⁴³ That is the mountains!

²⁹⁴⁴ The particle "أن" has many implicative meanings, among them: "لنلا" = "in order not to!" See ابن هشام لمغني اللبيب.

²⁹⁴⁵ See the Lexicon attached to this Translation for "ne'amal" ("boon").

²⁹⁴⁶ The word "أحصى" is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration! See البصائر!

²⁹⁴⁷ Although the word "يخلقون" is a present tense but the reference is intended for the past! However, the Arabic language, being topped by The Qur'an, by way of elegance and eloquence, numerous uses the present to refer to the past or uses the past to refer to the present!

²⁹⁴⁸ The word "أحياء" is subjective, masculine, plural noun! It means: they who are alive! The word "quicks" mean "أحياء", in the phrase "The quick and the dead," see the updated Merriam Webster's Dictionary!

²⁹⁴⁹ The word "ayyana" = "أيان" really is "أي أوان أو أي حين" but with reverence and magnanimity for whatever "أيان" was used for! See معجم النحو is which period, a specific and important (momentous) occurrence happen!

²⁹⁵⁰ The word "mustakbereen" = "مستكبرين" does not have an exact English equivalent per se! It is plural, masculine, subjective noun, meaning: they who disdain others and are affirmably self-exalters and arrogating self-pridefulness. Hence, we transliterate and parenthetically explain!

23. *La'jaram*²⁹⁵¹ (*inevitably-right*) truly Allah knows what they^z conceal and what they^z disclose; verily He loves not the *mustakbereena*²⁹⁵² (=to *mustakberoona*, in *previous Ayah*).

24. And if (*had been*) said for them what descended yourⁿ Lord; said they^z: the firsts' (*ancients*) fables.

25. To bear they^z their *awzara*²⁹⁵³ (*ill-burdens/sins/offenses*) complete^w The *Qeyamatey's*^w (*Judgment's*) Day and of *awzara* whom^r mislead [them they^z] by other than knowledge; lo, fouled what *yazera* (*ill-burden they*).

26. *Qad* (*already and affirmatively*) connived who^r of before them, then *ata*²⁹⁵⁴ (*uprooted and destroyed*) Allah their *bon'yanax* (*fixed-and-aggrandized build*)^x from the bases, so tumbled on them the roof from above them and *ata* (*came to*) them the torment from whence not perceive they^z.

27. Afterwards The *Qeyamatey's*^w (*Judgment's*) Day^x [He] disgraces them and says [He]: where (*are*) My partners whom^x you^z were mutually contending in them; said who^r *oto* (*had been accorded/given they^z*) the knowledge: verily the ignominy today and the ill (*are*) over the disbelievers.

28. Whom^r *tatawaffa* (*while dying receive*) them the angels (*while being*) *dha'lemey*²⁹⁵⁵ (*he-they injustice-doers*) (*to*) their selves^w then they^z cast the *salama* (*submission/reconciliation/-peace*): not we were working of an ill, *bala*²⁹⁵⁶ (*certainly-not*), verily Allah (*is*) Omniscient by what you^b were working.

29. So let-enter you^z Hell's^w doors, immortals you^z (*are*) in it^w; so surely wretched the *mathwa*²⁹⁵⁷ (*forced: long-*

وَهُمْ مُسْتَكْبِرُونَ ﴿١٦﴾

لَا جَرَمَ أَنْ اللَّهُ يَعْلَمَ مَا يُسْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿١٧﴾

وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٨﴾

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزُرُونَ ﴿١٩﴾

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهَ بُنْيَنُهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٠﴾

ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءِي الَّذِينَ كُنْتُمْ تُشْتَقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢١﴾

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ

بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٢﴾

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ

²⁹⁵¹ The word “لا جرم” means *inevitable-rightly*! See التاج! To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning! Thus, “لا جرم” = “Not avoidable rightly” = inevitably right!

²⁹⁵² The word “mustakbereen” = “مستكبرين” i.e. see footnote 2667 above!

²⁹⁵³ The word *awzar* = plural of “وزر” = *we'zar*, means: *heavy: burden/sin/offense*! Translated parenthetically here as “heavy: burden/sin/offense” as it is a *heavy: burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for the “وزير” = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be *fatal* to him and others! Thus, I chose to further *qualify* “burden” by the word “ill” as such qualification *really and truly best approximate* the *seriousness* of such a burden in reference! See اللسان

²⁹⁵⁴ The word “أتى” = in such sentence-construct means is an Arabic *tongue* expression meaning: “uprooted” and *destroyed*. See اللسان!

²⁹⁵⁵ See the *Lexicon* attached to this *Translation* for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged”

²⁹⁵⁶ The word “bala” = “indeed-not” is absolutely *not* synonymous to “yes” = “نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

²⁹⁵⁷ In “اللسان”: “ثوى” = هلك; and “مثنوى” in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the “مثنوى” is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an obligatory one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate!

term-/semi-permanent-abode) (of) the *mutakabberena*²⁹⁵⁸ (haughtiness-practicers)).

30. And (had been) said for whom^t *ettaqaw* (they had reverentially guarded not to displease Allah) what yourⁿ Lord descended; said they^z: *kabayran* (mercy/goodness/desirables/provision/rain), for whom^t *ahsano* (they did the most desirable and delighting act) in this^w world^w a *hasanaton*^w (desirable occurrence)^w; and surely the Hereafter's^w home^w (is) *kharon* (best/worthiest) and surely *ne'ama* (most excellent) (is) the *muttaqeena*'s (reverential guarders' against Allah's displeasure)'s home^w.
31. *Adnen*'s (Eden's)²⁹⁵⁹ Paradises^w enter it^w they^z run^w from under it^w the rivers; for them in it^w whatever²⁹⁶⁰ they^z will; like *tha'leka* (he-that-afar-it/that) requites Allah the *muttaqeena* (reverential guarders against Allah's displeasure).
32. Whom^t *tatawaffa* (while dying receive) them the angels (all being) good, say they^z: peace (be) on you^b let-enter you^z the Paradise^w by what you^c were working.
33. Do they^z wait except that *ta'teya*^w (descend/come)^w (to) them the angels^x; or *ya'teya*^x your^t Lord's command^x; like *tha'leka* (he-that-afar-it/that) did who^r of before them and not wronged²⁹⁶¹ them Allah; [and] but they^z were wronging (to) their selves^w.
34. So betided them misdeeds^w (of) what worked they^z; and *haqa* (deservedly besieged) [by] them what they^z were by it^x *yastab'zeona* (affirmably-jesting they^z).
35. And said who^r they^z partnered (deities with Allah): had Allah willed neither we worshipped of lesser than/without Him of a thing, we and nor our fathers and nor forbad we of lesser than/without Him of a thing; like *tha'leka* (he-that-afar-it/that) did who^r (were) of before them; so is on the messengers except the announcement, the manifester.
36. And *laqad* (verily, already and affirmatively) We missioned²⁹⁶² in every *Ummaten*^w (people/community)^w a messenger that let-worship you^z Allah and let avoid you^z the *Ttagboot* ("devil"/"tyrant"/"rules of irreligious man-made system"); so of them whom^p Allah had guided-aright and of them whom^p righted²⁹⁶³ on him the misguidance^w; so let-tread you^z in the land^w/Earth^w; then let-see you^z how [was^x]

فِيهَا فَلَيْسَ مَتْوًى الْمُتَكَبِّرِينَ ﴿١٦﴾

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارِ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارَ الْمُتَّقِينَ ﴿١٧﴾

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ هُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿١٨﴾

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ مِنْ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٢٠﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢١﴾ وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٢٢﴾

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ

²⁹⁵⁸ There is no noun in English for "متكبر" = who is prideful/haughty! To make a noun = "haughtiness-practicers"!

²⁹⁵⁹ The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عدن" is center of Paradise! According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it except a prophet, seddique, or a martyr!

²⁹⁶⁰ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "إسم موصول" = "ما" = connective noun meaning that which! See إعراب القرآن، لمحمود صافي and الدر المنثور، لـ احمد الحلب

²⁹⁶¹ See footnote 2768 above regarding "ظالم" = "فَاعِلُ الظلم"

²⁹⁶² The word "بعث" carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted.

²⁹⁶³ The word "righted" is feminized, because it's in reference to "misguidance" which is a feminine gender in Arabic!

consequence^w (of) the deniers^x.

37. *En(if)[yours]* hanker over their aright-guidance, so verily Allah not guides-aright whom^p [*He/he*]²⁹⁶⁴ misleads and not for them of *na'ssereena* (iterative succorers).

38. And *aqsamo* (they^z oathed) by Allah *jahda* (ultimate) their *ayma'ne* (oaths) not resurrects²⁹⁶⁵ Allah whom^p [*he*] dies; *bala*²⁹⁶⁶ (certainly-not), a promise on Him (absolute)-right²⁹⁶⁷; [and,] but most the mankind not know.

39. To manifest [*He*] for them (that) which^x they^z differ in it^x and to know they^z who^r disbelieved they^z that they were liars.

40. Verily only Our say for a thing^x *edha* (when/if) We wanted it^x that We say for it^x: let-be [*yours*] so [*it*^x] is.

41. And who^r emigrated they^z in (the cause of) Allah from after what (had been) wronged²⁹⁶⁸ they^z assuredly²⁹⁶⁹ *nobanwe'a* ([We] deservedly ensconce) them in the world^w a *hasanatan*^w (desirable occurrence)^w and surely the Hereafter's^w remuneration (is) bigger, if they^z were (to) know.

42. Who^r *ssabaro* (they held on patiently) and on their Lord they^z trust.

43. And not We sent [of] before you^s except men [We] reveal²⁹⁷⁰ to them, so let-ask you^z the *Thekre* (The *Qur'an*'s/he Book's) folks^w *en (if)* you^c were, not knowing.

44. By the evidences^w and the writs and We descended to you^s the *Thekra* (The *Qur'an*) to [*you*^s] manifest for the mankind what *nozzela* (had been iteratively descended) to them, and *la'alla* (craving currently unavailable deed that-/perhaps) they *yatafakkarona* (iteratively cerebrated they^z).

45. Had then secured (their selves) who^r connived they^z the misdeeds^w that Allah implodes by them the Earth^w or *ya'ateya*^x (betides/eventuates over)^x them the

كَانَ عَقِبَةُ الْكَاذِبِينَ ﴿٣٧﴾
إِنْ تَحْرِصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ

نَصِيرِينَ ﴿٣٨﴾
وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مِنْ بَيْنِ يَمُوتٍ بَلَىٰ وَعَدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٩﴾

لِيَبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا

كَاذِبِينَ ﴿٤٠﴾
إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤١﴾

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبْوِّنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرَ

لَوْ كَانُوا يَعْلَمُونَ ﴿٤٢﴾
الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٣﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ إِلَيْهِمْ فَسَئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٤﴾

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٥﴾

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمْ

²⁹⁶⁴ The word “يضل”= “misleads,” in Arabic it gives the sense of “يضل نفسه أو غيره” similarly “misleads” either himself or others! Whereas the word: “strays” suggests self straying! Also, the hidden pronoun in يضل can also refer to Allah, [He]! See القرطبي!

²⁹⁶⁵ See footnote 2841 above regarding sent!

²⁹⁶⁶ The word “bala”= “certainly-not” is absolutely not synonymous to “yes”= “نعم,” see the Lexicon attached to this Translation for more elaboration!

²⁹⁶⁷ The Arabic text says: “حقًا,” not “حق,” i.e. the word “حقًا”= absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي

²⁹⁶⁸ See the Lexicon attached to this Translation for “ظالم”= “فاعل الظلم” and “أظلم”= “injustice-doer” and “أظلم”= “wronger!”

²⁹⁶⁹ The “ل” in “لننبوئنهم” is a juratory “ل القسم” amounting to= “ل”= “التأكيد,” i.e. affirmation, expressed by “assuredly”!

²⁹⁷⁰ The word “نوحى” is rooted in “وحي أو أوحى” which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

torment from whence not perceive they^z.

46. Or [He] takes (*punishes*) them in their transpose,²⁹⁷¹ so not they (*are*) surely enfeeblers.

47. Or [He] takes them on *takhawofen*²⁹⁷² (*reducing by: gradual diminution at the extremities, or causing death to their notables*), so verily yourⁿ Lord (*is*) surely Ra'oofon²⁹⁷³ (*iteratively Forbearer/Clement*) Raheemon (*iterative mercy Giver*).

48. Have [and]²⁹⁷⁴ not they^z seen to what created Allah of a thing; shading its^x shadow a'n (*off*) the right and the lefts *sujjaddan*²⁹⁷⁵ (*they are in kowtowing manner*) for Allah while they (*are*) *dakberoona* (*they who became contemptible or of no significance*).

49. And for Allah kowtow what (*are*) in the Heavens^w and what (*are*) in the Earth^w of a *dabba'ten*²⁹⁷⁶ (*she-moving-creature*), and the angels while they not *yestakberoona*²⁹⁷⁷ (*they^z affirm their prideful haughtiness*).

50. They^z fear/know²⁹⁷⁸ their Lord from above them and they^z do whatever they^z (*are being*) commanded.

51. And said Allah let-not *tattakbetho*²⁹⁷⁹ (*you^z take and presume*) two elahs (*deities*), verily only He (*is*) One Elahon, so *eyyaya*²⁹⁸⁰ (*indeed particularizing Me*) so let-dread [Me] you^z.

52. And for Him what (*are*) in the Heavens^w and the Earth^w; and for Him the religion²⁹⁸¹ *wasseban* (*ever-lastingly*); do then other than Allah *tattaqoona* (*you^z reverentially guard not to displease Allah*).

53. And what (*is*) by you^z of a boon²⁹⁸² so (*it^w is*) from Allah; afterwards if touched/betided you^z the harm then to Him you^z louden.

الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٦﴾
أَوْ يَأْخُذْهُمْ فِي ثِقَلِهِمْ فَمَا هُمْ

بِمُعْجِزِينَ ﴿٤٧﴾
أَوْ يَأْخُذْهُمْ عَلَىٰ خَوْفٍ فَإِنَّ
رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٨﴾

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ
يَتَفَيَّؤُا ظِلَالُهُ عَنِ الْيَمِينِ وَالْشَّمَائِلِ
سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٩﴾

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ
وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٥٠﴾

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ
مَا يُؤْمَرُونَ ﴿٥١﴾
* وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ
أَتَيْنِ إِنَّمَا هُوَ إِلَهُي وَاحِدٌ فَإِنِّي
فَارْهَبُونَ ﴿٥٢﴾

وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَلَهُ الدِّينُ وَاصْبَا أَفْغَيْرَ اللَّهِ
تَتَّقُونَ ﴿٥٣﴾

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ
إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ ﴿٥٤﴾

²⁹⁷¹ The word “تَقْلِبُهُمْ” = “their transpose,” means their *betaking* themselves *uninhibitedly moving*!

²⁹⁷² Reducing by: *frightening by gradual decrease from the protective means at the greatest or utmost notables*!

²⁹⁷³ The word “رُؤُوفٌ” of “الرَّافَةُ” which is more *intensive* than “الرحمة,” as “الرحمة” = “mercy,” which is kindness imparting delight to its recipient; while “الرَّافَةُ” is in *addition* to “الرحمة” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “الرَّافَةُ” is a *protective-mercy*=clemency; and “رُؤُوفٌ” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج!

²⁹⁷⁴ The Arabic interrogative-castigatory particle “أَوَلَمْ” (implying negation) is made up of *three parts* (أ، و، لم)، meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an *interrogative particle* which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this *Translation* for more elaboration!

²⁹⁷⁵ The word “سُجَّدًا” = “*sujjaddan*” is an *adverbial construct*, and there is *no* English equivalent, so I chose *transliteration* and parenthetical expression (*in a kowtowing manner they*)!

²⁹⁷⁶ For lack of a better term I chose a “*she-moving-creature*” for “دَابَّةٌ,” as a simple “*she-creature*” (alone) will *not* do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*!

²⁹⁷⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

²⁹⁷⁸ Linguistically the word “خَافَ” carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

²⁹⁷⁹ The word “إِتَّخَذَ” from “الِإِتَّخَاذُ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذُ,” as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking *and making/presuming some thing* of what was taken! Thus, it is *not* just the mere *taking*!

²⁹⁸⁰ The word “إِيَّاهُ” = “أداة توكيد لضمير منصوب” = an article of *intensity* for an *objective pronoun*!

²⁹⁸¹ The word “religion” = “الدين” means the *whole criteria of the prescriptions and proscriptions of the religion*!

²⁹⁸² See the *Lexicon* attached to this *Translation* for “ne’amah” (“boon”)!

54. Afterwards if [He] doffed the harm off you^b *edha* (suddenly/whereas) a team of you^b by their Lord they^z partner (other deities).
55. To (be)ungrateful²⁹⁸³/disbelieve they^z by what *aa'tayna* (We accorded/gave) them; so *tamatta'a* (let-relish the transitory delight) you^z so will know you^z.
56. And they^z make for what not know they^z a lot of what *razaqna* (We provided/allotted) them; *ta-Allah*²⁹⁸⁴ (by Allah) surely assuredly²⁹⁸⁵ (shall be) asked you^z *amma* (regarding) what were you^c *taftarona* (you^z craft a lie for fraudulent end).
57. And they^z make for Allah the daughters *subhana*²⁹⁸⁶ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him; and for them what they^z desire.
58. And if *bushshera*²⁹⁸⁷ (had been told pleasant tidings) an *ahado* (lone/any-one) (of) them, by a female remained his face blackened²⁹⁸⁸ while he (is) *kadheemon*²⁹⁸⁹ (unrelentingly suppressor of his grief).
59. Mutually veils²⁹⁹⁰ [he] from the people of ill of what *bushshera* (he had been told pleasant tidings) [by it^x], does-/should [he] hold it^x on a humiliation or [he] buries it^x in the *tora* (be/crushed sand); Lo! Fouled what they^z rule.
60. For whom^r not believe they^z by the Hereafter^w the ill parable/example; and for Allah (is) the parable/-example the highest, and He (is) The Mighty The *Hakeemo*²⁹⁹¹ (infinite *hekma*²⁹⁹² Possessor).
61. And had/if²⁹⁹³ Allah you^a *aakbetho*²⁹⁹⁴ (retributively-punishes) the mankind by their injustice, [He] (would have)

ثُمَّ إِذَا كَشَفَ الضَّرَّ عَنْكُمْ إِذَا
فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾
لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتُّوا
فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾
وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا
مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتَسْتَخْلَنَ عَمَّا
كُنْتُمْ تَفْتَرُونَ ﴿٥٦﴾
وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ
وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾
وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ
وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾
يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ
بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ
فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾
لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ
السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾
وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِم

²⁹⁸³ The “كفر” has several meanings: (1) disbelieved, (2) rejected, (3) was ungrateful, or thankless!

²⁹⁸⁴ The word “*ta-Allah*” is made up of two distinct components: the “*ta*”= “ت” and “*Allah*!” The “*ta*” is “ت” = “a jurative particle,” in English it’s equivalent to “by” in the sense of: “in the name of,” and “*Allah*” is “Allah” grammatically inflected because of the prepositional genitive particle “*ta*”

²⁹⁸⁵ The “ل” in “لنفسان” is a juratory “ل” = “ل” amounting to “التأكيد,” i.e. affirmation, expressed by “assuredly”!

²⁹⁸⁶ The word “*subhanahu*”= “سبحانه” has no English equivalent! The word is made up of two parts: “*subhana*” and the pronoun “*ho*”= “Him!” Wherever the word “*subhana*,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “*subhana*”= “سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

²⁹⁸⁷ See the Lexicon attached to this Translation for *bashshara*/*youbashsharo*/*mubasher* = يُبَشِّرُ/أُبَشِّرُ

²⁹⁸⁸ The expression “face blackened” is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress!

²⁹⁸⁹ See the Lexicon to this Translation for “كَظِيمٌ” and its explanation.

²⁹⁹⁰ The word “تواري” in “يتواري”= “استتر وراء حاجب” i.e. veiled! And veiled= covered with a veil or concealed behind a cover! See الهادي!

²⁹⁹¹ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

²⁹⁹² See the Lexicon attached to this Translation for “*hekma*”

²⁹⁹³ The particle “لو” since it is a future-connected verb, probable to occur and not sure it’s a present occurrence, such a “لو” amounts to “if” or “when!” See إين هشام!

²⁹⁹⁴ The word “يؤاخذ” in “يؤاخذهم” means retributively-punishes, certainly not “blames,” as what some might presume! See اللسان! In the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (the Earth) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “أخذ” is retributively-punished!

notleftonit^w (*the Earth*^w) of a *dabba'ten*^{w2995} (*she-moving-creature*); but [He] defers them to *ajalen*²⁹⁹⁶ (*term-limit*) *musamma*²⁹⁹⁷ (*that which is designated and/ or named*); so if came their *ajalo* (*term-limit*), neither slacken²⁹⁹⁸ they^z tarrying hour^w nor *yastaq'demo* (*affirmably advance*) they^z.

62. And they^z make for Allah what they^z dislike and describe their tongues the lying: that for them the *busna*^{w2999} (*excellent result*); *la'jaram*³⁰⁰⁰ (*inevitably-right*) that for them 'The Fire^w and that they *mufratton*³⁰⁰¹ (*are made vanguards in it*).

63. *Ta-Allahey*³⁰⁰² (*by Allah*) *laqad* (*verily, already and affirmatively*) We sent to *Umamem*^w (*nations/ communities*)^w of before you^z; then adorned for them the Satan their works, so he (*is*) their *wa'leyo*³⁰⁰³ (*guardian/ ally*) today and for them (*is*) a painful torment.

64. And not We descended on you^s The Book except to [you^s] manifest to them (*that*) which^x they^z differed in it^x and an aright-guidance^x and a mercy^w for a believing people.

65. And Allah descended from the sky^w water^x so [He] quickened by it^x the land^w after its^w death; verily in *tha'leka* (*he-that-afar-it/that*) surely (*is*) an *Aya'tan*^w (*miracle/ sign/ proof*) for a listening people.

66. And verily for you^z in the *an'aame*^{w3004} (*cattle/ sheep/ -goats/ and camels*)^w surely (*is*) *ebratan*^w (*an instructive-example*)^w *nusqeykum*³⁰⁰⁵ ([We] avail drink for you^b) of what (*is*) in [its^x]³⁰⁰⁶ bellies, from betwixt excretion and blood, milk pure, palatable for the drinkers.

67. And of the *thamara'te*^w (*trees/ plant crops/ fruits*)^w (of) the date-palms^w and grapes³⁰⁰⁷ *tattakbethona*³⁰⁰⁸ (you^z

مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤْخِرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَفْخِرُونَ

سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦٢﴾

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ لَهُمُ النَّارُ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٣﴾

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٤﴾

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٥﴾

وَاللَّهُ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٦﴾

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نَّسْقِيكُم مِّمَّا فِي بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٧﴾

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ

²⁹⁹⁵ For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility!

²⁹⁹⁶ The word "الأجل" means term-limit, see اللسان!

²⁹⁹⁷ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/ or named!

²⁹⁹⁸ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

²⁹⁹⁹ The word "الحسنى" has more than one meaning in The Qur'an! So in addition to "Paradise" it means the "excellent result," the most desired result, as in this Ayah and Allah knows best! See التاج!

³⁰⁰⁰ The word "لا جرم" means inevitable-rightly! See التاج! To make the Arabic "لا" corresponds to the English counterpart "not" the "inevitable" is legitimately modified to "not-avoidable" and "rightly" is of course added to it to complete the meaning! Thus, "لا جرم" = "Not avoidable rightly" = inevitably right!

³⁰⁰¹ That is their share of torment in The Fire is hastened for them and so they are made among the firsts in Hell!

³⁰⁰² See footnote 2499 above regarding "ta Allaha'e!"

³⁰⁰³ The word "ولي" in "وليهم" could also mean: a friend!

³⁰⁰⁴ The word "the an'am" = "الأنعام" or "neam" = "نعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كل ذي خلف وظلف" = cattle, sheep, goats, and camels!

³⁰⁰⁵ The word "نسقيكم" rooted in "أسقى" and not "أسقى" And "أسقى" means availed (liquid) for drinking! See الراغب!

³⁰⁰⁶ The pronoun "هـ" in "بطونه" refers to a masculine, plural, subjective noun! The "milk" comes from the females only! So it comes from "some" of the "الأنعام" And the "some" is masculine, plural noun, thus "it^s!"

³⁰⁰⁷ Invariably throughout The Qur'an when the reference is made to the "النخل و الأعناب" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم," never ever the

take and make) of it^x an intoxicant and a *rez'qan*^x (victuals for sustenance)^x *hasanan*: (desirable and delighting); verily in *thaleka* (he-that-afar-it/that) surely (is) an *Aya'tan*^w (miracle/sign/proof) for a cerebrating people.

68. And [revealed]³⁰⁰⁹ your^t Lord to the bees^w that *ittakhethee*³⁰¹⁰ (let-take and make you^y) of the mountains^x houses and of the trees^w and of what they^z trellis.

69. Afterwards let-eat^y you^y of all the *thamara'te*^w (trees-/plant crops/fruits)^w then let-trail^y you^y your^y Lord's paths humbly/submissively; issues from its^w bellies a drink^x different (are) its^x [the] hues^x in it^x (is) a cure for the mankind; verily in *tha'leka* (he-that-afar-it/ that) surely (is) an *Aya'tan*^w (miracle/sign/proof) for a people *yatafakkarona* (iteratively cerebrating they^z).

70. And Allah created you^b; afterwards *yatawaffa* ([He] fully receives you^b while dying); and of you^b who^p *youraddo* ([he] is to be reverted) to meanest (of) the age, as-to not know [he] after (his) knowledge a thing; verily Allah (is) Omniscient, Omnipotent.

71. And Allah favored some (of) you^b above some in the provision^x; so not whom^t (had been) favored they^z, (are) surely *ra'ddey* (forthwith-returning they^z) their provision^x over (to) whom^t possessed their *ayma'ne* (right-hands)^w (i.e. their slaves), so they (are) in it^x coequal; is then by Allah's boon³⁰¹¹ reject they^z.

72. And Allah made for you^b of yourⁿ selves^w spouses^w (wives); and [He] made for you^b of yourⁿ spouses^w sons and grandchildren; and [He] provided you^b of the goodies³⁰¹²; do then by the falsehood^x they^z believe; and by Allah's boon³⁰¹³ they^z disbelieve-/deny/reject.

73. And they^z worship of lesser than/without Allah what not possesses for them a *rez'qan*^x (provision)^x from the Heavens^w and the Earth^w a thing, and they^z cannot (i.e. not possible for them to do).

74. So let-not strike you^z for Allah the parables/-

تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا
حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَعْقِلُونَ ﴿٧٤﴾

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ
اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ
الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٧٥﴾

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي
سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ
بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ
شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٧٦﴾

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَوَفِّكُمْ
وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ
لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ
اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٧﴾

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي
الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا
بِرَادِي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ
أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ
اللَّهِ يَجْحَدُونَ ﴿٧٨﴾

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ
أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ
أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ
مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَبِنِعْمَةِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٩﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ
لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ
شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٨٠﴾

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ

mention of the “grapevine per se but the reference is made only to the fruit itself, i.e. the grapes!” In this respect, there is a true Hadeeth in *al-Bukharey* and *Muslim*, which directs the believers not to refer to “العنب” as “الكرم” because surely the “الكرم” is the Muslim! And in another narration: verily only that “الكرم” is the heart of the believer! See *إنزهة المتقين*; شرح رياض الصالحين Refer to the attached list of References!

³⁰⁰⁸ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ”, as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

³⁰⁰⁹ The word “أَوْحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الْوَحْي” is fire or king! See *اللسان*!

³⁰¹⁰ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ”, as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

³⁰¹¹ See the *Lexicon* attached to this Translation for “ne’amal” (“boon”)!

³⁰¹² The word “طَيِّبَاتٍ” = “goodies” = “goodies, w” = a feminine gender means any thing delectable and legitimate!

³⁰¹³ See the *Lexicon* attached to this Translation for “ne’amal” (“boon”)!

examples; verily Allah knows and you^f know not.

75. Struck Allah a parable/example: an *abdan*³⁰¹⁴ (a slave) *mamlokan*³⁰¹⁵ (*he/who is being-owned*), not [he] strengthens over any-thing; and whom^p *razqna* (*We gave victuals for sustenance to*)^x him from Us a *rez'qan*^x (*victuals for sustenance*)^x *hasanan* (*desirable and delighting*), so he expends from it^x secretly and overtly; do they^z level/even; the praise (*is*) for Allah, rather most (*of*) them not know.

76. And struck Allah a parable/example: twain-men, an *abado*³⁰¹⁶ (*lone/any-one*) (*of*) them both (*is*) *abkamo* (*born mute*), not [he] strengthens over any-thing, while he (*is*) a burden on his lord, everywhen [he] directs him not *ya'atee* (*[he] produces*) by a *kbayren* (*goodness/ desirable/ worthiness*); is he level/even and who^p [he] commands by the justice while he (*is*) on *Sseratten* (*road/way*) straight.

77. And for Allah the Heavens'^w and the Earth's^w invisible and not The Hour's^w command^x except like the sight's glance or it^x (*is*) nearer; verily Allah over every-thing (*is*) Omnipotent.

78. And Allah *akbraja* (*[He] produced/emerged*) you^z from yourⁿ mothers' bellies, not knowing you^z a thing; and [He] made for you^b the hearing and the sights /insights and the *af'edata* (*keen-preoccupation of the hearts*) *la'alla* (*craving currently unavailable deed that/ perhaps*) you^b thank they^z.

79. Have not they^z seen to the birds^w, *musakharaten*³⁰¹⁷ (*that are they: driven/subjectable beings*) in the sky's^w atmosphere; not holds them^w³⁰¹⁸ except Allah; verily in *tha'leka* (*he-that-afar-it/that*) surely (*are*) *Aya'ten*^w (*miracles/signs/proofs*) for a believing people.

80. And Allah made for you^b of yourⁿ houses a repose-/dwelling, and [He] made for you^b of the *an'ame's*^w (*cattle/sheep/goats/and camels*)'s^w hides houses, *tastakheffona*³⁰¹⁹ (*affirmably-lighten you^z*) it^w (*on*) yourⁿ travel-day and yourⁿ encampment-day; and of its^w wool and its^w fur and its^w hair furniture and *mata'an*³⁰²⁰ (*chattel/ things for utility*) to a while.

يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٥﴾

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْ رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٦﴾

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّهْهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٧﴾

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٨﴾

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٩﴾

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٨٠﴾

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارُهَا وَأَشْعَارُهَا أَثْنَا وَمِئْتًا إِلَى حِينٍ ﴿٨١﴾

³⁰¹⁴ The word “*abdan*” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

³⁰¹⁵ The word “*mamlokan*” = “مَمْلُوكًا” is an adjective for a masculine singular! There is no English equivalent for it!

³⁰¹⁶ See the Lexicon attached to this Translation regarding “أَدَّ”!

³⁰¹⁷ The word “*musakharaten*” is plural, objective noun, meaning they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns!

³⁰¹⁸ The expression “[she-them]” is to reflect the Arabic “هِنَّ” in the word “يُمَسْكُهُنَّ” which is in the feminine format, referring to the birds! And the “birds” is a “جمع تكسير” = “broken plural”!

³⁰¹⁹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

³⁰²⁰ The word “مَتَاعٌ” = “mata'an” has many meanings, among them: furnishings, chattel, things for utility! See the Lexicon attached to this Translation for more elaboration!

81. And Allah made for you^b of what [He] created shadows; and [He] made for you^b of the mountains coverts^x; and [He] made for you^b *sarabeela* (raiments/ mail), protecting you^b from the heat, and *sarabeela* protecting you^b from yourⁿ *ba'sa* (warfare); like *tha'leka* (be-that-afar-it/that) [He] concludes on you^b His boon,^{w3021} *la'alla* (craving currently unavailable deed that/ perhaps) you^b *toslemoona* (you^z submit/ you^z be Muslims).
82. So *en*(if) diverted they^z then verily only on you^g (is) the announcement^x the manifester.
83. They^z know Allah's boon^{w3022}; afterwards they^z repudiate³⁰²³ it^w; and most of them (are) the disbelievers.
84. And day resurrect³⁰²⁴ [We] from every *Ummaten*^w (people, generation)^w *sha'heedan* (witnesser/ testifier), afterwards not (to be) permitted for whom^r disbelieved they^z nor(are) they *yousta'ataba* (to be sought to apologize) they^z.
85. And if saw they^z who^r *dbalamo*³⁰²⁵ (they^z wronged) the torment then not lightened *a'n* (off) them and nor they (are) to be reprieved.
86. And if saw they^z who^r partnered (deities with Allah) they^z their partners said they^z: (O), our Lord those, (are) our partners whom^r we were invoking of lesser than/without You^g; so they^z cast to them [the] say: verily you^b surely (are) liars.
87. And cast they^z to Allah then-day the *salama* (submission/ reconciliation/ peace) and strayed *a'n* (off) them what they^z were *yastarona* (they^z craft a lie for fraudulent end).
88. Who^r disbelieved they^z and repelled they^z *a'n* (off) Allah's path We augmented them a torment above the torment by what they^z were corrupting.
89. And day [We] resurrect³⁰²⁶ in each *Ummaten*^w (community/ people)^w *sha'heedan* (iterative witnesser/ testifier) on them of their selves^w and We came by you^g *sha'heedan* on these; and *naẓẓalna* (We repetitively descended) on you^g The Book, an exposition/ elucidation for every-thing and an aright-guidance^x and a mercy^w and a *bushra* (pleasing-tiding)³⁰²⁷ for the Muslims.
90. Verily Allah commands: by the justice, and the

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا
وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا
وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ
الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ
كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ
لَعَلَّكُمْ تَسْلُمُونَ ﴿٨١﴾
فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ
الْمُبِينُ ﴿٨٢﴾
يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا
وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾
وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا
ثُمَّ لَا يُوَدِّتُ لِلَّذِينَ كَفَرُوا
وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾
وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا
يُخَفِّفُهُمْ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾
وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ
قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ
كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقَوْا إِلَيْهِمُ
الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾
وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ
وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾
الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ
اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ
بِمَا كَانُوا يَفْسُدُونَ ﴿٨٨﴾
وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا
عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ
شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ
الْكِتَابَ تَبْيِينًا لِكُلِّ شَيْءٍ وَهُدًى
وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾
* إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

3021 See the Lexicon attached to this Translation for “ne’amah” (“boon”)!

3022 Ibid!

3023 That is in the sense of reject or refuse to recognize it!

3024 The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awaken, and prompted!

3025 See the Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged!”

3026 See the Lexicon attached to this Translation regarding sent!

3027 See the Lexicon attached to this Translation for bashashara/youbashsharo/ mubasheran= يبشّر/ يبشّر/ يبشّر

benevolence, and *eta'e* (giving) the kin's possessors; and forbids [He] *a'n* (regarding) the profanity³⁰²⁸ and the *munka're*³⁰²⁹ (rationally objectionable or *Sharey'ah* prohibited deed) and the *baghya* (enry/selfish: excessiveness/transgression), [He] exhorts³⁰³⁰ you^b *la'alla* (craving currently unavailable deed that/ perhaps) you^b reminisce you^z.

91. And let fulfill³⁰³¹ you^z by Allah's covenant if covenanted you^c and let-not breach you^z the *ayma'na* (oaths)^x after its^w ratification and *qad* (already and affirmatively) made you^c Allah on you^b Custodee; verily Allah knows what you^z do.

92. And let-not be you^z like who^u unraveled-she^y her yarn,³⁰³² from after a strength^w (like)-filaments³⁰³³; *tattakbethona*³⁰³⁴ (you^z take and make) yourⁿ *ayma'ne* (oaths) a *dakhalan* (stealth-deception) among you^b, that an *Ummaton*^w (party/community)^w she (is) *arba* (more: numerous/prestigious/wealthier) than *Ummmaten*^w; verily only Allah essays you^b by it^x and to manifests [He] for you^b The *Qeyamatey's*^w (Judgment's) Day^x what you^c were in it^x differing.

93. And had willed Allah surely [He] (would have) made you^b one^w *Ummatan*^w (nation/community)^w [and] but [He/be] misleads whom^p/who^p [H/be] wills and [He] aright-guides whom^p [He/be] wills; and surely assuredly³⁰³⁵ you^z (shall be) asked *amma* (regarding) what you^c were working.

94. And let-not *tattakbeth*³⁰³⁶ (you^z take and presume) yourⁿ *ayma'ne* (oaths) a *dakhalan* (stealth-deception) among you^b then slips a foot^w after its^w firming, and you^z taste the ill by what you^c repelled *a'n* (off) Allah's path and for you^b (is) a great torment.

95. And let-not purchase you^z by Allah's covenant a little/paltry price; verily only Allah has it^x (is) *kbayron*

وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعْظُمُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩١﴾

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا
تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا
وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا
إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩٢﴾

وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزْلَهَا
مِنْ بَعْدِ قُوَّةٍ أَنْكَبَتْ تَتَّخِذُونَ
أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ
أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ
اللَّهُ بِهِمْ وَلِيَبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ
مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٣﴾

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً
وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ
وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ
عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ
فَتَرَلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا
الْأَلْسَاءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ
اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٥﴾

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا
إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لِّكُمْ إِنْ

³⁰²⁸ The Arabic word used is “الفحشاء” = the noun of “إفاحشة” See التاج And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

³⁰²⁹ See the Lexicon attached to this Translation for this rather important word!

³⁰³⁰ The word “يَعْظُمُكُمْ” rooted in “عَظَّ” = “exhorted” or “admonished,” and “مَوْعِظَةٌ” could mean: exhortation or admonition!

³⁰³¹ The word “أَوْفُوا” from “الوفاء،” meaning gathering the last component of any obligation to make it a whole! So, “أَوْفُوا” means you endeavor and gather the last part of an obligation and fulfill it!

³⁰³² The lofty expression “unraveled her yarn” is an Arabic tongue expression meaning the person who breaks his/her covenant!

³⁰³³ The word “أَنْكَبَتْ” is an adverbial construct, but I can not find a suitable way for an adverbial construct except to parenthetically prefix “filament” with like, i.e. in a manner of!

³⁰³⁴ The word “تَتَّخِذُونَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “تَتَّخِذُونَ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

³⁰³⁵ The “ل” in “لَتُسْأَلُنَّ” is a juratory “لِ الْقَسَمِ” = “ل” amounting to = “التأكيد,” i.e. affirmation, expressed by “assuredly”!

³⁰³⁶ The word “تَتَّخِذُونَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “تَتَّخِذُونَ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

- (*superior/worthier*) for you^b *en(if)* you^c were (*to*) know.
96. What you^b have depletes; and what Allah has remains; and surely [We] assuredly³⁰³⁷ requite whom^r *ssabaro* (*they had held on patiently*) their recompense by *absana* (*excellenter*) of what they^z were working.
97. Whoever [he] worked righteously of a male or a female, while he (*is*) a believer, then surely [We] assuredly³⁰³⁸ enliven him a good^w life^w and surely [We] assuredly requite them their remuneration by *absana* (*excellenter*) (*of*) what they^z were working.
98. So if you^g read (*read is in the past tense*) The Qur'an, then *ista'edh*³⁰³⁹ (*let-[you^s] affirmably refuge*) by Allah from the Satan, the *rajeeme* (*the ever multitudinously stoned*).
99. Verily he, not for him (*is*) an authority over whom^r believed they^z and on their Lord they^z trust.
100. Verily only his authority (*is*) over whom^r *yatawallow* (*they^z: take him for guardian/ally/friend*) and who^r they by him (*are*) *mushbrekoona* (*he-they who partner deities with Allah, he-polytheists*).
101. And if We interchanged an *Aya'tan*^w (*Qur'anic statement*) (*in*) place (*of another*) *Aya'ten*^w (= *Aya'tan*) and Allah (*is*) knowinger by what *younazzalo* (*[He] repetitively descends*), said they^z: verily only you^s (*are*) a *mufta'ren* (*craftor of lies for fraudulent end*); rather most (*of*) them not know.
102. Let-say [you^s]: *nazzala* (*repetitively descended*) it^x *Roboal-Qudis* (*Arch Angel/Gabriel*) from your^r Lord by the right³⁰⁴⁰, to firm whom^r believed they^z; and (*it^x is*) an aright-guidance and a *bushra*^w (*pleasing-tiding*)³⁰⁴¹ for the Muslims.
103. And *laqad* (*iteratively and affirmatively*) [We] know verily they say they^z: verily only teaches him a human; tongue (*of*) which^x *yulhedona*³⁰⁴² (*bias/deviously-incline they^z*) to him (*is*) an *Aajami* (*Non-Arabic*), while this^x (*diction of The Qur'an is*) a tongue Arabic manifest.
104. Verily who^r not believe they^z by Allah's *Aya'te*^y (*Qur'anic statements*) Allah not aright-guides them and for them (*is*) a painful torment.
105. Verily only *yastarey* (*[he] crafts a lie for fraudulent end*) the untruth who^r not believe they^z by Allah's *Aya'te*^w (*Qur'anic statements*); and those, they (*are*) the liars.
106. Whoever [he] disbelieved by Allah from after his belief, except whom^p [he] (*had been*) coerced while his heart (*is*) tranquil by the belief; [and,] but who^p *sbaraha* (*he: opened/pleased/contented*) by the disbelief

كُنْتُمْ تَعْلَمُونَ ﴿٩٦﴾

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٨﴾

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٩﴾

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٠٠﴾

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠١﴾

وَإِذَا بَدَلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠٢﴾

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٣﴾

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٤﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٥﴾

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٦﴾

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مَطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكَفْرِ

³⁰³⁷ See footnote 2851 above only here regarding *النجزين*

³⁰³⁸ Ibid, only here for *لننجزين* and *لننجين* respectively!

³⁰³⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!

³⁰⁴⁰ The word "right," means *Allah's Speech*, which is *His Wisdom*, i.e. *real and true aright-guidance to all*!

³⁰⁴¹ See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheran*=*ابششرا/يُبششرا/مُبششرون*

³⁰⁴² The word "الحد" has many meanings, among them: *deviously inclined*, not just inclined!

a chest; then on them (<i>is</i>) a wrath from Allah and for them (<i>is</i>) a great torment.	صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٦﴾
107. <i>Tha'leka</i> (<i>be-that-afar-it/that</i>) (<i>is</i>) because that they <i>istahabbo</i> ³⁰⁴³ (<i>affirmably liked they^z</i>) the life ^w (<i>of</i>) this world ^w over the Hereafter's ^w ; and verily Allah not aright-guides the people, the disbelievers.	ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٧﴾
108. Those (<i>are</i>) whom ^r Allah stamped ³⁰⁴⁴ on their hearts, and their hearing, and their sights/insights and those (<i>are</i>) they the neglectors.	أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٨﴾
109. <i>La'jaram</i> ³⁰⁴⁵ (<i>inevitably-right</i>), verily they in the Hereafter ^w they (<i>are</i>) the losers.	لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٩﴾
110. Afterwards verily your ^t Lord, for whom ^r emigrated they ^z from after when they ^z (<i>had been</i>) tested, afterwards <i>jahado</i> ³⁰⁴⁶ (<i>they^z exerted their utmost mental/ physical and possessional efforts fighting/striving in Allah's cause</i>) and <i>ssabaro</i> (<i>they^z held on patiently</i>); verily your ^t Lord from after that (<i>is</i>) surely <i>Ghafooron</i> (<i>iterative Forgiver</i>), <i>Raheemon</i> (<i>iterative mercy Giver</i>).	ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿٢٠﴾
111. Day <i>ta'tee</i> ^w (<i>haps/comes</i>) ^w each self ^w arguing <i>a'n</i> (<i>regarding</i>) itself ^w and (<i>to be</i>) fulfilled ³⁰⁴⁷ each self ^w what it ^w worked while not they (<i>are</i>) <i>yodh'lamoona</i> ³⁰⁴⁸ (<i>to be wronged they^z</i>).	يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنِ نَفْسِهَا وَتَوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢١﴾
112. And struck Allah a parable/example: a village ^w was ^w <i>aa'menatan</i> (<i>in a state of secured self-safety</i>), tranquil-she ^y (<i>it^w</i>); <i>ya'atee</i> ^x (<i>appears/happens</i>) ^x it ^w its ^w <i>rez'qo</i> ^x (<i>provision-/victuals for sustenance</i>) ^x opulently from every place; so it ^w disbelieved by Allah's boons ^w ³⁰⁴⁹ so Allah (<i>caused it^w to</i>) taste <i>lebasa</i> (<i>general occurrence involving everyone as if intimately wrapping around each</i>) the hunger and the fear ³⁰⁵⁰ for what they ^z were <i>yassna'ona</i> ³⁰⁵¹ (<i>carefully craft they^z</i>).	وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿٢٢﴾

³⁰⁴³ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

³⁰⁴⁴ The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

³⁰⁴⁵ The word "لا جرم" means *inevitable-rightly*! See التاج! To make the Arabic "لا" corresponds to the English counterpart "not" the "inevitable" is legitimately modified to "not-avoidable" and "rightly" is of course added to it to complete the meaning! Thus, "لا جرم" = "Not avoidable rightly" = inevitably right!

³⁰⁴⁶ The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

³⁰⁴⁷ The word "توفى" from "الوفاء" = "التمام," meaning gathering the last component of any obligation to make it a whole! Thus, "توفى" means had been endeavored and gathered the last part of an obligation and fully fulfilled it!

³⁰⁴⁸ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

³⁰⁴⁹ See the *Lexicon* attached to this *Translation* for "ne'amah" ("boon").

³⁰⁵⁰ Some Arabic linguists said that: "الخوف" = "القتل" See تاج العروس and اللسان!

³⁰⁵¹ The word "يصنعون" is rooted in the verb "صنع" which means (1) *carefully* chose, or (2) *carefully* crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal!

113. And *laqad* (verily, already and affirmatively) came (to) them a messenger of them then denied him they^z so took them the torment while they (were) *dha'lemoona*³⁰⁵² (injustice-doers).

114. So let-eat you^z of what Allah *razaqa* (provided) you^b goodly legitimate; and let-thank you^z (for) Allah's boon^{w3053} *en* (if) you^c were *eyyaho*³⁰⁵⁴ (indeed exclusively Him) worship you^z.

115. Verily only [He] forbad on you^b the carrion^w and the blood and swine's flesh and what (had been) invoked for other than Allah by it^x; so whomever [he] (had been) coerced neither a *baghen* (selfish envier/ transgressor [he]) nor an aggressor [he] so surely Allah (is) *Ghaforon* (iterative Forgiver) *Rabeemon* (multitudinous mercy Giver).

116. And let-not say you^z for what describe yourⁿ tongues the untruth, this (is) *halalon* (sanctioned/ legitimate) and this (is) *haramon* (forbidden/ illegitimate), to *taftarona* (you^z craft a lie for fraudulent end) on Allah the untruth; verily who^r *yaftarona* (they^z craft a lie for fraudulent end) on Allah the untruth not prosper they^z.

117. Little *mata'aon*³⁰⁵⁵ (resource for a transitory worldly delight) and for them (is) a painful torment.

118. And on whom^r *bado*³⁰⁵⁶ (they adopted the Jewish "law"/ customs/ repented) We forbad what We narrated on you^g of before; and not We wronged³⁰⁵⁷ them; [and,] but they^z were wronging (to) their selves^w.

119. Afterwards truly your^t Lord for whom^r worked they^z the ill by *ajabalaten*³⁰⁵⁸ (acting ignorantly or incorrectly), afterwards repented they^z from after *tha'leka* (be-that-afar-it/ that) and reformed they^z verily your^t Lord from after it^w surely (is) *Ghaforon* (iterative Forgiver) *Rabeemon* (multitudinous mercy Giver).

120. Verily *Ebraheema* (Abraham) [was] an *Ummatan*^{w3059} (single believer in a community/ possessed various traits found

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ
فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ
ظَالِمُونَ ﴿١١٣﴾

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَلًا
طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ
كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ
وَلَيْحَ الْخَنِزِيرِ وَمَا أَهْلُ لَغَيْرِ اللَّهِ
بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ
فَارْتَأِ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ
الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ
لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ
يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

مَتَاعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا
عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا
السُّوْءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ
ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ
بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ

³⁰⁵² The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice!"

³⁰⁵³ See the *Lexicon* attached to this Translation for "ne'amal" ("boon").

³⁰⁵⁴ The word "إياه" = "أداة توكيد و حصر لضمير منصوب" = an article of intensity and exclusivity for an objective pronoun.

³⁰⁵⁵ The word "متاع" = "mata'aon" is rooted in the word "متع" = "matta'a" with many meanings, among them: resources of transitory worldly delight! See *Lexicon* attached to this Translation for more elaboration!

³⁰⁵⁶ The word "bada" for the singular and "bado" for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the *Mosaic Law*, instead of *Mosaic religion*!

³⁰⁵⁷ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger!"

³⁰⁵⁸ The word "جهالة" = "jabalaten" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some-thing not correct! So the "jabalaten" is acting ignorantly or incorrectly!

³⁰⁵⁹ That means, and Allah knows best, *Ebraheem* (Abraham) (1) was the single believer in a whole community (or a nation) or (2) as an individual exhibited the traits of a whole people!

in a community) ^w gha'netan (he-devotedly-obeyer/submitter-/supplicant) for Allah haneefan³⁰⁶⁰ (soundly leaning [be]) and not[be] was of the mushrekeena (he-they who partner deities with Allah/ he-polytheists).

121. Thanker (be) for His boons³⁰⁶¹; ejtabaha ([He] favorably and directly selected) him and [He] aright-guided him to a Sseratten (specific and a single path) straight.

122. And aa'taynaho (We accorded him) in the world ^w a hasanatan^w (good-deed) ^w and verily he (is) in the Hereafter^w certainly of the ssa'leheena (righteous-people).

123. Afterwards We revealed³⁰⁶² to you ^g that ettabe'a (let-closely-follow [you^s]) Ebraheema's (Abraham's) sect^w / faith^w haneefan³⁰⁶³ (soundly-inclined [be]) and not [was] [be] of the mushrekeena (he-they who partner deities with Allah/ he-polytheists).

124. Verily only (had been) made the Sabbath on whom^f differed they^z in it^x and that your^t Lord surely rules among them The Qeyamatey's^w (Judgment's) Day^x in what they^z were in it^x differing.

125. Let-invite [you^s] to your^t Lord's path by the hekma'te^{w3064} (wisdom) ^w and the exhortation ^{w3065} [the] hasanatey^w (good-deed)^w; and let-argue [you^s] (with) them by which^u it^w (is) absano (excellenter); verily your^t Lord: He (is) knowinger by whom^p [be] strayed a'n (off) His path and He (is) knowinger by the muhta-deena³⁰⁶⁶ (they who found and accepted the aright-guidance).

126. And en (if) you^c retaliated then let-retaliate you^z by like what you^c (had been) retaliated by it^x; and la'en (indeed if) ssabartom (held on patiently you^c) surely it^x (is) khayron (choicer/superior/worthier) for the ssa'bereena (people of patience).

127. And issber (let-hold on patiently [you^s]) and not your^t patience except by Allah; and let-not sadden [you^s] on them and let-not tako³⁰⁶⁷ (be [you^s]) in constriction of what they^z machinate.

128. Verily Allah (is) with whom^r ettaqan (they^z had reverentially guarded not to displease Allah) and whom^r (are) benefactors.

حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ



شَاكِرًا لِأَنْعَمِهِ ۖ اجْتَبَاهُ
وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ



وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ



ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ
الْمُشْرِكِينَ



إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ
اختلفُوا فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ
بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا
فِيهِ يَخْتَلِفُونَ



ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ
وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجِدْلُهُمْ
بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ



وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا
عَاقَبْتُمْ بِهِ ۚ وَلَئِنْ صَبَرْتُمْ لَهُوَ
خَيْرٌ لِلصَّابِرِينَ



وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا
تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ
مِمَّا يَمْكُرُونَ



إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ
هُمْ أَحْسَنُونَ



³⁰⁶⁰ The word “حَنِيفًا” = “مَيْلًا” in this Ayah is a predicate construct (for كَانَ), hence “incliner/soundly leaning [be]. See إعراب القرآن، لمحمود صافي! The “inclining/leaning” is to the sound religion or faith of Ibraheem's (Abraham's); as he inclined/leaned away from his people's faith which was based on multiple idols' worships!

³⁰⁶¹ See the Lexicon attached to this Translation for “ne'amah” (“boon”)!

³⁰⁶² The word “أَوْحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king! See اللسان!

³⁰⁶³ See footnote 2876 above regarding “حَنِيفًا”!

³⁰⁶⁴ See the Lexicon attached to this Translation for “hekmal”

³⁰⁶⁵ The word “مَوْعِظَةً” rooted in “وَعِظَ” = “exhorted” or “admonished,” could mean: exhortation or admonition!

³⁰⁶⁶ See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon”/ “muhtadeen!”

³⁰⁶⁷ Tako=ta'kon, shortened for resoluteness and assertiveness.